

M 1781

Boston

Open Meeting

Thursday, February 19, 1970

Must Remain in
Transcription Room

MR. NYLAND: All right, Ed?

^{Luttrell}
Ed: Yes, Mr. Nyland?

MR. NYLAND: We can start, ^{or} ~~Do I~~ have you all ready?

^{We can --}
Ed: We have. ^{Can't} ~~We~~ can start, ~~haven't~~ we? I hear an awful lot of ~~hissing~~ noise coming from up there.

MR. NYLAND: What kind of noise?

^{Um--}
Ed: ^I ~~Ad~~ ^{hiss} I'm not sure if that's coming out of this equipment or not. Can you change a ~~plug~~ ^{plug} here for a minute?

MR. NYLAND: Yah.

^{hit his head.}
^{so it won't be in his way.}
Someone: Would you move the lamp in the corner?

Ed: It must be this preamplifier. Huh?

^{could}
Someone: ~~Will~~ you move the lamp in the corner so it won't hit Ed? I can't get back to it.

^{move}
Ed: ^{the} ~~the~~ what in the corner?

Someone: The lamp, so it won't bother you.
^{someone: Is it?} ^{ed: yuh, uh-huh.}

Ed: Oh, it's all right. ^A Well, now the hiss is gone, but I have a hum. What shall I do about it?

MR. NYLAND: Sounds like Tweedle Dee and Tweedle Dum. Tell me, Ed, when I can

get started~~x~~.

Ed: I'm going to take this connector out 'cause ^{that's} ~~it's~~ too noisy. ^{You can get started —} ~~Right~~ now.

MR. NYLAND: All right. Now how will we start? Many people tonight. What for? Why do you come? It's very difficult to determine probably ~~x~~ for yourself, ~~Because~~ many times you just follow~~x~~ and you do perhaps what someone else suggests~~x~~ and then you take their word for it. ~~But~~ then when you do come, you~~re~~ are faced with that kind of a problem for yourself. And it would be very interesting if I could know at the present time what goes on in your head, in the different heads of the different people - a thought, here you sit in a room, and we begin a meeting. ~~And~~ what will we talk about~~x~~ or what do you want to talk about?[?] Or rather, what do you want to hear? How do you determine what you want? What is it when you say: I go to a meeting and I want to hear something~~x~~ - ~~What~~ is it? For what? Curiosity fo^ur your mind, for something you haven't heard before? To satisfy ~~a~~ certain impression that you may want to verify? If you know something about Work, perhaps in the direction of Work, what is it that you want to know about Work? How deep does your interest really go?

You see, I have to know because on that will depend what I want to say~~x~~ or even can say or even am entitled to say, because I cannot say everything that I would like to say. ~~Because~~ here you ~~xxx~~ sit, in the beginning, let's hope with a little expectation, but very little becomes apparent when you keep on talk, talk, talk. I sit in the other room and I hear noise. How do you get to this kind of a group? And what do you think we want to talk about? Blue sky? ~~Just~~ a little bit of a social kind of a gathering? Or what is really that you want as seriousness? Because I am not interested in anything that is particularly superficial. I don't come to Boston for that reason.

I come to talk about Work. I want to talk about Gurdjieff. I want to talk

about people's lives. I want to talk about what is needed for them, at least in my opinion, what is needed, simply because I know you haven't got it. And is there anything of that kind ~~of~~ that you actually want for yourself, because on that will depend what I can say and on that will depend the relationship between you and me. And because of that kind of an interest, whatever it may be, it will then depend what I then ~~will~~ ^{would} want to say, because if you have really interest about something that concerns you, I could become serious about it; but if your interest is superficial, of course I will sell you ^{superficially.} ~~superficially.~~

So with a large group it's not like a lecture. ^{And} ~~It's~~ not even an open kind of a meeting where you just drop in. The caliber of this kind of a meeting is very different probably from meetings you have attended to before. ~~Because~~ it has to do not only with listening to some of the things you don't know, and you might want to find out, but, when you listen and you really want to find out something, the obligation is that you are going to use it. In that sense it is like buying something in a store and you want to consume it, and it is not like buying a book and reading it. It is something that you want to use in your life in order to find out if your life can profit by it.

And then the question is: What kind of life are we talking about? Your ordinary surface life, that what takes place every day? Simply doing something and you react to what someone else is doing, and what they say to you and you say yes or no ^{or} ~~of~~ what? No superficiality now. You see, in our terminology we call that ordinary language of the Earth; that is, the existence of people, for some reason or other, on this Earth, and that they have to live their life on this Earth, and that the reason for living it here is two-fold. You happen to be here on this Earth having been born without your will, and you have to make the best of it. ~~Because~~ apparently

that's what is intended when people are born on this Earth, that they have to continue to live for a little while. What other reasons there may be, which may not have anything to do with you, that one says, yes, there is humanity as far as ~~Nature~~ is concerned. It happens to be on this Earth, ~~And~~ there is probably a purpose in connection with the fact that you happen to be in this world and not somewhere else; or that maybe you don't even believe there is something else somewhere else. Who knows? But we are here and you have an obligation in this life for certain reasons to live your life as well as you can, even ethically, even morally, but in any event, in accordance with the responsibility you want to take for it, ~~And~~ that is what we call ordinary existence which each person tries to live, or sometimes has not even interest enough to live it in a certain way, and then laissez-faire, whatever it is, they don't really care about it.

So we'll assume now that you want to care about your life ~~and~~ and also that you understand that the reason for being born and living on Earth has a dual purpose. One is the maintenance of yourself in this life on Earth as simply as part of humanity in which you can distinguish yourself; ~~You~~ you can reach certain heights, whatever it is that you aim at, whatever you call the fulfillment of your life; whatever respect you deserve, and perhaps get, or in whichever way you think that ~~you~~ are entitled to certain things which you don't get; ~~Or~~ that you have a feeling as an ideal within you that you want to live out or that you want to live yourself as you ^{feel} ~~felt~~ ~~you~~ like it, without paying too much attention to other kind of conditions; ~~Or~~ being selfish and not considering others, whichever way you want to step over them or on them, ~~Whichever~~ way your heart - if that exists actually - considers lives of others - it really doesn't matter very much because it is still life on this Earth ~~and~~ and you will die. And whatever you then have done during the period, that you came to a certain

degree of understanding, until the end ~~x~~ and you close your eyes for good, and your body will be buried and perhaps something remains in existence. Maybe you don't want to think about it and maybe it is questionable.

The second reason for being born is an entirely different one because it is not solved by just taking responsibilities for this life as it is now. It is taking a responsibility for yourself in which you consider that what you are now for an entirely different purpose than living on Earth ~~x~~ and that incidentally, if one wants to follow that, that there is a perfectly good reason to believe that you might become a better kind of a man on Earth itself. But the purpose is quite different because one considers then different forms of life, ^A and in the first place, one considers that what one is within, that is, if you call it inner life, if you like. If you want to call it essential being - also right; ~~Something~~ that you really want to do to try to consider what you really are because if you are not assured of that what you really are, you won't be able to do anything with it.

So do you want to know about Gurdjieff? Do you want to know about Objectivity? Do you want to know about Work? And if you do, I ask you: ^W what for? What is wrong with life on Earth? What is wrong with your ambitions? What is wrong ~~with~~ by not being able to make adjustments to life? Why would you be interested in something that is difficult because there ^{is} no question about it; ^B because what is this difficulty? ^{3T} The creation of something that doesn't exist on Earth, so you would want to use your life ~~x~~ which is now living on Earth for a definite purpose of getting away from it. You might say you want to have something that has wings so that you can fly away and be free from the influences of the Earth - if you feel that you have done your duty as far as the Earth is concerned ~~x~~ and that you have followed up on

your responsibilities. Of course it comes down to that question: ^{What} What is it really that I, in all conscience, can afford?

What is this that I say, a regulator ~~myself~~ within myself, of that what I say I want to do it but I have to weigh it first? What is that ~~that~~ I wish to achieve? And what do I want to pay for it? How do I know what is worthwhile? What do I want to do with my life as I now look at it and expect of course that it continues - I call it ~~X~~ to grow, but in any event, ~~that~~ it is continued to be maintained because I keep on breathing and I feed myself. Are there any kind of particular things that you would want to do ~~X~~, That at the present time you haven't done? ^{And} And are you interested in trying to do it? And again the question is, what for? For yourself? For earning more money? For becoming respected? For having perhaps a following? Or to get some publicity or admiration ~~X~~ To stroke your vanity? Or to follow even ordinary-- in an ordinary sense your idealism of becoming a good man? ~~Is~~ Is becoming a good man a worthy purpose? Is it really something that ~~you~~ want of your life so that at the end of your days that you can look back and say, yes, I'm satisfied because something has happened, and I am now, as an older person, or whenever you might die, leaving this life with more wisdom. ^{And} And what good will it do to you when you have more wisdom? And when you die, and the problem of your life continuing to exist ^{if} if you believe that ⁱⁿ In what then will it exist? Or where will it exist? How will it continue?

^{no} When one thinks about it, what might happen and perhaps also what you would like to happen, are you making any preparations for that? Because ~~if~~ if you think if you keep on talking and just here and there being nice and you give ten dollars away, out of charitable--for a charitable purpose, or you budget your money and you say, I must only spend five cents today, because that's all I have in my pocketbook.

no

What is the aim of a man? You see these questions have much more serious

ness than just ordinary superficial talk. They go down to the core in your essence of that what you think you really are, of the value you now have or you think you have - and where is this value again for? With what do you measure it? One says a conscience.

A conscience is really that you have scientific knowledge about yourself, that you know what you're doing, and that you also know the reasons why you're doing it. And if

you use that kind of definition, are you sure that you know what you're doing? And if you want to do certain things, can you always do it? To what extent can you con-

trol your thoughts, or your activities, or your feelings? Because it is a considera-

tion first: What is man? And you cannot judge about other people because you don't

know enough about them anyhow. And even if you talk with them, they won't tell you

the truth - not easily - only sometimes you can let your hair down and actually see

each other. And then you say, yes, that was a good moment because such and such a

person, at that time at least, was honest, and I could be honest because I felt at

home. But how often do you do that? That is, how often do you experience that?

And so you are in ordinary life, professionally engaged, meeting many people and

talking about all kind of subjects, some of which you know something about and

some you don't know very much about, but you like to appear as if you are knowledge-

able. Is there pride in you? Is there self-glorification? Are there what we call

vices, but are there exceptional virtues? Are you wonderful? You think you have

brilliant minds or abilities - artistic maybe, philosophical insight, real consideration

of others, altruism, or selfish, or religious?

no You see this--these are the questions: what are you because after all what do you want? For me to just talk a little bit, which afterwards you might consider a lot of nonsense. *?* Or is there a possibility of reaching something that is of importance for the two of us, that is, for me as well as for you? And then the question is very, very definite: Do you want to?

If we want to talk about Work you will have to know, of course in the first place, what for. If you want to know something about Gurdjieff, why he spent his life the way he did, whatever there was ^{as} ~~this~~ philosophy, whatever you might say could give a person insight; if after reading ALL AND EVERYTHING you might have assumed that you already knew [^] when you read it for the second time, then that you find you haven't really read it ~~x~~ because it has not as yet touched you enough, and if you could read it for the third time then and become serious because then you know that Gurdjieff is talking to you ~~x~~ and that that what is Beelzebub ~~and~~ should be your ~~Consciousness~~ and what is little Hassein should be your ~~Conscience~~. ~~x~~ I don't know if you know the book. I don't know if you know anything about Gurdjieff. ^A And I have no time to tell you about it either. It's not that I'm not interested, but there are a few books and if you want to know that, you can read it. ^H I only want to talk about quintessences, of that what I consider important for any man who starts to grow up ~~x~~ and who has a life to face and who wants to know what to do and how to behave in this world ~~x~~ and how, during the time that he is alive on this Earth, he can utilize his talents, his thoughts and his feelings [^] whatever he is [^] to the best advantage for himself, if possible for someone else, if possible understanding his life as being in ^{the} hands of something that is of a higher nature than he is, or if there is something in him that he wishes to

aspire to, and again asking the reason why he wishes to grow. And if he has that wish, can he actually grow?

~~There~~ There are too many questions that one can expect, even ^{and} an answer on in a short time; and if you become interested in these kind of ideas, then there are groups you can come to. What is it, again I ask, what you want? ² To develop yourself, to have more understanding, to have a conduct for life, of course to have a ~~Conscience~~, ~~for~~ because a ~~Conscience~~ will help you to understand what to do with your knowledge. ~~A~~ ^A ~~Conscience~~ is usually two-fold, ~~an~~ an ordinary little bit of something by which you weigh, should you go left or right? Walking on Earth ~~add~~ not knowing exactly which road to take, you think your ~~Conscience~~ will help you because many times your mind will not be able to tell you exactly what you ^{would} ~~won~~--would expect or what you could expect, and also that you don't know what the result would be if you would go one direction or the other. Your mind only can give you facts. It can give you perhaps a little bit more in weighing certain facts for you which you believe would be important if you want to accomplish an aim. But in general you have to have something else ~~x~~ with which you then can compare that the direction you want to go will possibly lead to something that is desirable. That is your ~~Conscience~~; that is your ~~Conscience~~ on Earth; ^{so} that is to follow certain rules ~~that~~ you don't get into trouble, to allow you every once in a while an insight in your own activities ~~x~~ or the thoughts ^{or} ~~of~~ feelings you have, in which you perhaps can compare that what you then are active with, concerns you yourself, concerns perhaps also some others, that you discharge your duties or responsibilities ~~towards~~ towards other people, that you discharge your responsibility towards your own life ~~x~~ or that perhaps, in that kind of a constant ~~Conscience~~, you want to create a possibility for yourself to know what is right and what is wrong. And if you bring that ^{then} ~~end~~ up, what is right for you, with what will you measure it? With a book in which

there are rules of conduct or an encyclopedia where you can read an awful lot about different religions ~~A~~ and what will you follow? Or the Bible, which of course you don't understand ~~x~~ and, being a western grown-up person, why bother with Indian philosophy which is entirely unnatural to you?

no ~~H~~ But many things are exciting and of course one lives ~~x~~ and one wants to extract from life, so-called, whatever you can in order to--to be at home, to feel at ease with yourself, to try to solve certain questions which you cannot answer now, and that you hope that by means of certain reading ~~x~~ or maybe by certain feelings, you may be able to understand certain things ~~x~~ and then it might affect you as a human being ~~x~~ and then you say: ~~(Then I live in accordance with my Conscience.~~ ^e

The ~~C~~onscience in life on Earth is based on ethical values. It is a conglomeration of a lot of rules ~~x~~ which of course change in different kind of civilizations, and also changes dependant on the place where you were born ~~x~~ or where you are living ~~x~~ or what particular kind of a culture you want to adhere to ~~x~~ ~~or~~ whatever you think that society has a right to tell you ~~x~~ or that you for yourself want to make sure that if you follow such lines of your own ~~C~~onscience, that you will not get too much into trouble, and if you do that you ^{get-then} ~~can get and~~ extract yourself from it, because you [']are clever.

~~H~~ Your ~~C~~onscience on Earth is not worth very much. It changes probably with the wind. I think it even changes before and after lunch. I think so much is dependent on the condition of your body, which of course is predominant in the life of a man, and that many times your ~~C~~onscience will be dictated by that what are the wishes of your body.

~~H~~ A ~~C~~onscience, in order to be real, has to be based on an emotional state. ^A And a ~~C~~onscience itself cannot be a ~~C~~onscience unless I have ~~(E)~~--unless it has a light which lights up what is the question about which you want to become ~~C~~onscientious. ^x ~~Φ~~ I don't think that a ~~C~~onscience will start to develop very soon in a man. I think that he will try,

and as I say, he will have certain ways of wanting to live in this way or that - mostly to protect himself, sometimes follow certain rules which have been laid on him and which he feels that society requires, or that he considers himself the way he is in the light of what other people might think of him_x and then of course he will do certain things in order to get admiration or at least to be free from criticism from others. ^I But what is there really that I say ~~he~~_n can be conscientious about? The closest you come to it, perhaps, is when you are a conscientious objector, because that means that you want to do something, regardless of whatever the law may be, because you cannot get it across yourself in some way or other that you have to, let's say be inducted into the army; and you object, on whatever grounds. Because if you have to be an objection in a conscience, ~~a~~_n ~~conscious~~_n, no, a conscientious objector you have to have a basis. What is the basis? That you don't want to kill; or that you don't want to follow orders; or that you don't want to go away from this country; or that for a little while you would be under the influence of someone else you probably dislike heartily; or that it takes you out of your life because you² are now busy_x earning some money and you don't want to serve your country. What is it you are objecting to? ^{If it's} ~~It's~~ a question of killing, what do you know about ~~life~~_{life}? Don't you think you kill ~~life~~_{life} all the time? It's only that you don't see it. Because it's nonsense. You ^{that} think you have any objection to kill a fly? You do it of course when it bothers you. Now of course you can draw the line at a human being, but when you go hunting_x and sport_x or fishing_x for the fun of it, don't you kill? ^{what is it, this} ~~The~~_n question of killing, the question of preventing ~~life~~_{life} to continue to exist.[?] Even if you say ~~life~~_{life} will remain in existence, you destroy the form with which it happens to be. Is it wrong? Why does ~~life~~_{life} exist_x in a form.² If one says that ~~life~~_{life},

opportunities which go by and you don't use, you kill them. Even responsibilities which are yours, and you don't follow up on them, you kill them. Even when you make remarks to people and you put cold water on their ambitions, you kill it and don't think that that is not a form of life. ←

→ We do it thousands of times, but when it takes a form, like a human being, of course it's horrible, there's no question about it. Killing is not such a — not even an easy thing. It's terrible, but is that what you object to? Or do you object to being used? And most likely it is much more that, that you feel that you are entitled to know what you are, to know it and then to use it, and not to be interfered with, with other people who will look at you and then tell you what you should do because that you don't want. You want to find it yourself, if you can. And so, all right, you start. It doesn't matter now where you start. It doesn't matter with what you start. You start on your own. How much is your own? Where do you get everything from? You start with your father and mother — ~~to start~~ okay. There is a body. It's taken care of, you breathe, you keep alive. You get education — All right. You work for it, let's say; you work also a little bit for that what is necessary to make a living, to have a talent so that you can employ it, or somehow or other, that if being employed, you are paid for it. You can buy some bread so that you can live a little longer, so that again you can be employed, you can earn a little money, and again you can buy some bread, and maybe you can save a little bit, and then you have a car, and you live in the country, and all that. Is that it?

The value of your life in accordance with your conscience over a certain length of time that you are on this Earth; gradually, your conscience even disappears, because you cannot maintain it unless you live in accordance with certain rules to which you subscribe. Or if you then don't follow the rules, that then there is a punishment;

being whatever that is, eternal we say, if it can live forever and ever, as life, ~~is~~ that kind of a life force, is it possible to destroy it? Of course that's nonsense. You cannot destroy life. You cannot make death out of life. You can shift it from one place to another, but you cannot kill it. Where will you kill it? All you do is to kill a form. And if life is eternal, it remains. Can you touch life? You touch a form in which there is life. Is there a difference between life and a form? Suppose you're an artist and you make something, but you want to make it real. Do you think you only make the form, or do you want to pour your life's blood into that what you make? And then it becomes an -- an objet d'art. As I say, you kill all the time. Do you kill when you don't use an opportunity which has been given to you? Do you think that an opportunity as given has to be used? Do you think that it is possible to let waste go on forever and ever? Even your ordinary life will not allow it. Even if in the beginning you have an awful lot that you can spare, after some time you're a little bit afraid of spending too much of it, because your life may be shortened and you don't want to kill that. But you kill time. You give in to a variety of nice little wishes which you know are not particularly right for you. You know also that you lose energy when you're angry and maybe you don't have so much energy to spare. It's all right when you have enough, but is there going to be a time that there won't be enough? And if we say: Yes, I just read a little bit, or I take a little walk because there's nothing else to do and it kills the time -- of course it's true, you kill it because it's not used.

Should everything be used? Should life even be used? Could we live with an overabundance of life and not be responsible for it? If you put yourself on the standpoint of life existing forever and ever, then the form won't matter at all. The

That many times you ought to have a conscience because if you don't live in the right way, you will go to Hell, or you will burn, or something dire will happen to you, or God will punish you, or some conditions will be created for you and you can say that is because I didn't have any conscience about it.

A Conscience starts to develop when you understand life of someone else. You see, that includes now practically everything. It includes also going to war. It does include killing a fly. It includes killing enthusiasm and idealism because then you become concerned. Then there is something in you that starts to develop. You can call it essential because it's fairly easy to get out of the way of superficial obstacles. We are clever enough with our ordinary mind to avoid too much when we have too much to pay, or when we have too much to suffer, or when we have too many enemies; or when there is really not very much left of life that could require enthusiasm. That already too much time has flown--flowed over the dam, and that you, arriving at the other side of the river, have no further interest to go back. So you sit in a grass field and you hope that you can pick some flowers for your old age.

The ideas that we talk about have to do with a possible continuation of your responsibilities. It has to do with the necessity of understanding that a man always has to do certain things, and a man never should allow himself to be lazy; that a man never should hope that God will do work for him; that he always is convinced that there is a reason why his life, being on Earth, is on Earth for a reason, otherwise he would be born somewhere else; That it is necessary for a person to accept his life as it happens to be as life, not necessarily the form in which it happens to be,

because that may not be conducive for the purposes he has in mind, ^{but} also in ordinary existence we make an adjustment, because it doesn't matter if I finally have to give up something that I cannot do, because I can become convinced that I cannot do it. I say, "Well, it's not for me," it is probably for someone else." Or if there are accidents, and then I'm, let's say, I'm maimed and I cannot use my hands, so I cannot play violin. ^{or that} ~~But~~ I happen to be born with a certain number of talents only and not ten, but like someone else who has ten, and I'm jealous. If I set out to find out what is my life really and what do I do during the day, how do I use it? Am I responsible? And if I have the desire to be responsible, can I really be? Can I foretell what I will feel tomorrow? Can I count on anything? Really, I mean? I of course I don't count on the weather. I say it's outside of my jurisdiction. I don't govern it. But I, myself, I govern my own world, because after all I am the master of my soul. So I say, okay, test it, see if you are as true as your word.

me ¶ How many promises have you made that you never kept? How many times, when you're by yourself, and you look at yourself and you become a little ^{bit} acquainted with the tendencies, your traits of character, the way you want to appear, and the way you are inside, that when you are honest with yourself, and if you had a conscience that that conscience would tell you something, and sometimes maybe you don't want to hear it. Or that your mind is hypocritical, that it is not straight, that it cannot think straight ~~that~~ because as soon as something is uncovered that you don't like, you will start to question it, and you will find perfectly good excuses why that what is uncovered, maybe as the truth, is not really the truth, because you know much better the reasons why such and such a thing happened to be as an experience of myself,

and it was not my fault because someone else--because he pushed me[^] and then your mind is hypocritical. Your mind lies to you. When I say I can do it, I say^x I hope, sometimes you say 'Deo Volente', with God's will I can. That's already a good step because it means that I am not ~~too~~^{so} stupid any more, that I think that I can do it all, that maybe there is some other force to which I can pray at times, that I believe can exist. And I hope then that if God will that then He will help me or that I will have the strength, or that I suffer too much and I can^{not} stand it, ^{and say} ~~that~~ I am up against it, and I run away from it, or if I face it I am afraid I will be killed myself.

These questions we want to talk about. What to do about problems that are still there and not easily solved, and maybe cannot be solved as yet. Or that I, being what I am, the way I was brought up, conditioned as I am, with all the influences under which I have lived, now being what I am, --young and facing the world full of hope, expectations, having aspiration towards something of course that I don't have now, but that I wish ^{would} ~~could~~ exist and I could believe in^x as long as there is still a possibility^x or a chance that it can be reached. I will continue, and my conscience then starts to function because when-- as soon as I have an aim there is a difference, because then I start to measure that what I want to do^x and how I want to spend my energy. I compare it with my aim. ^H And so now we are back, what is an aim? What is the aim for every one of us? [?] Because here we are, ordinary human beings, interested in life, interested in the difficulties of life, trying to find answers to the questions of life which life presents us with, which we have to face because, clever as we are, certain things

we have to face. You can say preparation for death, maybe. Preparation for how to behave with others, an understanding that in a relationship I have to be this and that, and sometimes I say that I have to be conscientious, that I must know what is right, ~~not~~ right for me ~~—~~ [—] ~~—~~ Is that arm up, ~~or~~ What is it?

Ed: It's getting close to the end of the cassette, I think Mr. Nyland.

MR. NYLAND: Well then, turn it over. ^(Cassette turned) It's getting as complicated as a computer. ~~—~~ And here we just want to talk about simple things and we have to make tapes. Maybe it ~~is~~ is good we do. In a meeting one talks about many things. Your memory is short. It's possible that certain things we do talk about touch only on a few little items of your own life, or that that what in your own life becomes important and maybe touched a little, should have much more ~~x~~ so that you would have a chance to think about it ~~x~~ and to see ^{what ought to be done, ~~maybe~~ so that maybe} afterwards you can remember it better if there happens to be a little record that you can listen to if you wish.

We were talking about an aim, ~~an~~ aim in one's life for which you are willing to pay with your energy ~~;~~ for which you must know that if you had a measure you could decide what is good for your aim, and what is bad. This is a ~~x~~ conscience as a beginning in connection with an aim - the aim of ones ~~life~~ ~~x~~; to solve all problems; to be able to grow ~~x~~, continuing growing or to stop at a certain point ~~x~~ and be satisfied; to kill oneself, as it were, by losing ambitions. ~~x~~ No further interest ~~x~~ than only the approaching senility. Laziness to the nth power by having machinery do what we used to do by hand. Not being able to dig a trench because you need a bulldozer. Trying to find someone who's going to do your job so that you can sit and direct him. This is the condition that we have grown used to in life. Where is the

reality of honest work? When I said a little while ago, one cannot be lazy, in what ways are you lazy already? And what do you expect on a golden platter, to be served maybe with a golden spoon, with which you perhaps were not born, but maybe you would like to have that in life when you cannot walk too much any more and you totter like an old fool. Enough money in the bank to assure your ~~things~~ ^{certainty} not having to worry. The wish to continue with your life so that you never will lose it, and that you will remain alive ~~in~~ expression, in intelligence, in the wish to continue to be open. To remain vivacious, not to kill that, but to keep on being a man as you should be. ~~Φ~~ You see, we talk about aim now, ~~What~~ ^{What} could be an aim for a man? What does he really wish? Because that ~~could~~ ^{should} be his aim, ~~to~~ ^{to} become that what he wishes. What is within his limitation? what is within his reasoning? Where do we find it? A philosopher, a scientist, an artist, or a religious man? What will include most? How can I increase my ~~world~~ ^{world} so that then, even if it has been increased, I still remain at home within my world? How can I make out of my world a harmonious entity? What is it that I wish as an aim for myself, to be at ease at any one time with myself? ~~Not~~ ^{Not} to be disturbed by outside conditions when they come in on me ~~x~~ and I may not be able to find immediately an answer, but that within myself ~~I am~~ ^{I'm} not affected. And still that I am alive ~~x~~ because I consider ~~x~~ and I keep on considering what it is — I don't fall asleep with it. And it's not that I want to become forgetful ~~x~~ and it's not that I wish to be superficial, but that I see and want to see all things about life as a whole ~~but~~ and mostly that I want to consider my self all the time as I am, because I wish to accept that what I am, simply because I don't want to fool myself.

The aim of a man is really that kind of a self-knowledge, ~~Be-~~ cause if he knew what he actually is, if ~~he~~ ^{he} can see in that the aim of

his life, the reason for his existence, then he will be able~~x~~ partly to describe it~~x~~ and partly, by intuition, to know it. Then he has an aim which can be with him day after day, and never let him loose, because it will never be fulfilled. If one says ~~that~~ the aim of man is to return to God and to present him with life that has been lived on Earth, one can ask: ~~Why~~ Why do I exist on Earth? But I understand it, if there is a reason for being on Earth, that then, in the utilization of that, what prevents me to go up towards God and give back what He has given me, then you can say, "And now we're even, aren't we?" Then, in that way, I could be free. But before such freedom can take place, before I then have contentment. A contentment means to live at a place where there is equilibrium, where there is a balance, where that what I am is at ease within myself~~x~~ not with the rest of the world, that's easy, I can withdraw, but if I'm in the midst of everything going the wrong directions, I still retain that what I am in reality. Work means the search for that. Where is my real Self? Where is that that can stand all the temptations of the world, so that I'm not swayed, but that I know that something has to be reached by means of my life on Earth. And what kind of a color will it take, and what is it~~x~~, when it is one color~~x~~ or another~~x~~ or another, that finally will satisfy me? Of course I can say it has to be white light, as a spectrum of all colors, but that you might say I reserve for my~~x~~ consciousness, because consciousness will give me an idea of what exists in its true proportions~~x~~ so that then, when I wish in accordance with my consciousness, which are facts which I've gathered~~x~~ and which I now know are not contradictory any more, but belong to me~~x~~ that they, in themselves, can be a source of contentment.

But I still have to act, I have to have something else that I call a guide, and that could become a conscience, because that is what I wish. But what do I wish? When I say I wish to understand my life, what do I know about my life, and life in general? And of course I introduce certain words that belong to religion, because I can continue to say: higher forms of Being, forces greater than I am, belonging to Great Nature instead of to Mother Nature. But is it much easier to say His Endlessness, even if I say He sits on a throne in order to illustrate what I really mean, knowing well enough that there is no throne and there is no He and He doesn't sit. But for me there is something within me that says something within exists, and that should have a property worthwhile to aspire towards. The aspiration I draw from that what I see in the outside world. The inspiration I draw from that what I know I am within myself.

If these questions interest you, if there is enough seriousness that you consider your life, as I've said, in twofold manner, then that ^{what} ~~which~~ belongs to the reality, and which will be lasting has to do with the possible development of yourself, which we then call simply evolution. Or sometimes it means how can I get away ^{from} ~~to~~ this Earth and live in freedom, in some way or other as freedom, hoping then to ^{reach} ~~reach~~ the ultimate aim of myself. I don't want to talk too much in religious terms, I want to talk with deep emotion about that what is really required of my life because these things are not so easily settled, certainly not over a tea party, and not just because it happens, but it has to come because I intend to find out. And my wish ^{has} to be sincere, and I have to be honest so that I can face whatever happens to be presented to me as the truth about myself. It's then quite easy to say that freedom is inherent in the truth, and ^{that} if I only could understand an absolute value, I wouldn't bother with

relativity. But I am relative in relation to others, in relation to the world, because I have nothing that I really know of myself which is developed enough that I could use as a measure ^{than} ~~and~~ only a little indication when I say I am alive. That I know. But I am so afraid, because how did I start? ^A And of course how will I end? ^A And what will I do in the meantime about the assurance that ^Llife could continue to exist if I myself during this period don't do anything about it and just let it go ^{leave} ~~have~~ it in the hands of God? ^A Do I have a task in life? Is there enough seriousness in me to consider it as a task which I then must fulfill. Is ^{there} a reason to assume that there is a Karma of myself ^x which has to be understood, which has to be overcome, which has to be eaten.

^{no A} Are the different experiences which I have in ordinary life necessary for me? Should I avoid them? How can I make it easier? How can I have less friction? But when there is less friction, there is less heat, and when there is no heat, there is no ~~conscience~~.

☞ You see, warmth is connected with my ~~conscience~~. Warmth is a form of energy ^x which makes my ~~conscience~~ alive. Warmth is needed for myself emotionally in order to become free from that what I call ordinary wishes. Warmth, for me, is the representation of a ring of planets which are somewhere still circulating around the ^Sun, but since I don't have a ^Sun within my own little solar system, I cannot do very much, but I can do a little with that what I say, ^{these} ~~these~~ are feelings of mine ^x and I can deepen them, and then they reach a certain level of becoming a real planet. ^A And a real planet for me could become a stepping stone towards the ^Sun, because what is the aim of my life? To reach the ^Sun; as a solar system to reach the center ^x because then, I know, in the center I can be at ease because I'm not influenced then

any^{more} by the different kinds of things that take place on the surface. I know that, I know that within myself. I know that I am at ease when I ^{am} within. I can ^{even--} even theorize about it. I can say there is a point of gravity. There is something where I can live. If I live in a point, I simply say ~~x~~ it has no dimensions so there is no particular effect. I can be, even without moving. Then I say I could be content in living there. Perhaps I can say I can become contented if, in the midst of everything I do, I could reach that what for me remains permanent as a point, because a point will remain. It is a point perhaps without dimensions ~~x~~ and even, when I say ~~x~~ it is a point which does not wish to move, ~~/~~ Then I reach a point of permanency. I apply the same reasoning to that what I call ~~time~~ I apply the same reasoning to that what I call my time on Earth. ~~/~~ And I wish to divide the time into short periods, all in accordance with my watch, all in accordance with the movement of the Earth around the Sun. But when I wish to go to the Sun, there is no earth time ~~/~~ and so I have to get rid of these ideas of my own time. They belong to me, but I want to eat that time up. I want to replace it, ~~x~~ probably with a different concept on a different kind of a level. Perhaps there is ~~a~~ planetary time. From the standpoint of Earth, of course ~~x~~ each planet has a certain ^{time} ~~time~~ length to circle around the Sun ~~x~~ or to circle around its own axis, but that is expressed in my time. I think that as far as the planets are concerned, they have their own time, and of course it will be quite right. ~~Q~~ I have my own time for my physical body.

I now wish my time for my emotions, ^A and so far, all I know about ^{the} emotional state is that I can deepen it. Then I say ^x that what becomes time for me in an emotional sense is a product of duration^x and intensity. I come a little closer to that because I know even of experiences in ordinary life that when I become intensely involved time stops for me. ^A And it is that ^{fact on} ~~factor~~ which I will base that there is another possibility of an existence which is no longer dependent on the time as I know it, that the time flies, or that sometimes time is very heavy on my hands, and for that reason, I don't like the Earth. I want an emotional state where I can be sure that that what is emotion will be able to stand on its own and express its own ^{life} in the ^{way} ~~way~~ it ought to be expressed, emotionally, because I cannot depend on my body^x and I know my body will die.

I want something to be more permanent. I don't know if it can be immortal. ^{That} may be a different question. Of course I look for that because I say if it is permanent of course it must be for ever and ever, endless. ^{But} it is a concept that's a little bit too far away. I can see a change in time, into a lengthening or a shortening, but I cannot as yet see timelessness. I can understand, for myself, that the distance between two points can be ^{tele--} telescoped so that the distance as a line shrivels up and becomes a point, because that's a very easy way of reasoning, because I say a line can start to exist when

a point moves $\bar{A}$ in space, I say $\bar{A}$ and then creates one dimension; and the line moving can create a second dimension χ and forms a surface; and a surface moving ~~becomes~~ can become a solid. All that I can understand, I can understand then the reverse, that when it all becomes one point, that one point contains everything. Φ This is really what I wish, to be able to telescope my life χ so that at any one time, that what I have experienced χ and that what I wish to experience, which at the ~~present~~ ^{present} is potential, could already be actual χ so that then I can see my life, which is now a time duration between birth χ and death, could become a point. Δ And the only way by which I can have that viewpoint is when I go away from it. This is what we really mean by Objectivity, to be able to have a viewpoint χ in which all the different activities of ordinary life take a certain form in relation to each other and are contained within the truth of a point in time.

Now I mix it. I say, now, a point in that what is time ^{And what I want to say is really} ~~a moment~~ $\bar{A}$ in space, because then I start to understand the difference between that what can be measured $\bar{A}$ and of course exists when it moves $\bar{A}$ and that what can exist without moving χ and nevertheless, nevertheless, is alive. when I consider infinity at the end of finiteness, I never come to a conclusion, because that I cannot see, but when I say infinity can crystalize out into finite forms, that I can fathom. Φ This is the way one has to look at oneself. Φ A man is crystallized out on this Earth χ as a life force χ which, because of certain reasons χ having been kept at a certain place, is now constantly crystalizing

~~as a~~ as a ^Λ as a form in which this ~~life~~ life force
remains in existence, ^A And that the search for the miraculous
of a man is to discover, within himself, his own life,
be it a point, telescoped from that what is in accordance
with his ^{time} ~~type~~; or being the solidity of himself, even
you might say, as a cube existing within himself as
a basis or a foundation on which he can stand for future
operations, because he has to have a standpoint where he
can work from. The point at which he then begins is the
beginning of his real ~~Conscience~~. You see, he has to
have a measure in accordance with definite rules which
we now call Objective Morality. All the rest was simply
leading up to the possibility of going over from one
state ~~into~~ another, From the state of man into the state
of a higher being. ~~Φ~~ The difference between that what
is subjective and objective is simply that Objectivity
creates a distance between that what is seen ~~from~~ a stand-
point so far away ~~x~~ that everything has become one. So
that the purpose of Objectivity is, whenever ~~I~~ ^{IH}, I could
become one ~~x~~ I will reach an Objective state. ~~It's~~ It's very
difficult to understand that now, because I make an attempt
every once in a while in ordinary life to be, as we say,
'all there' ^N that is, that the totality of myself is con-
nected. But I forget that that what I connect is still
the form ~~x~~ and it is ^a ~~in~~ subjectivity. But that in reality,
the oneness of myself ~~x~~ is the entity which exists ~~x~~ when

Life by itself, without form, is life as an existence, as an I-ness. ^N For that, a person has to understand what is meant by the image of "I". ~~I~~ "I" is God, represented on Earth to serve as a guide for man. Man wants something to help him to write, into his Conscience, the golden rules of conduct. It is necessary for a man to be honest about that. For that reason he writes in his ~~C~~ Conscience with his own blood. And he is willing to give his blood because he knows that blood only has a little function right now to maintain himself on Earth. What he wishes, and what he knows he must in some way or other achieve, to get an indelible kind of an ink which will not fade, ~~which~~ which will always be there, on which he can count, which he can call on at any time, not only day and night, but for ever and ever. ^{that's} ~~That~~ what a man wants ~~x~~ so that that could be the reliable guide always present to himself. The ink with which he writes is Hambletzoin. It is the blood of his emotional body ~~x~~ because ~~the~~ emotional body needs a ~~C~~ Conscience to be able to live. ^A An emotional body can only have an aim for itself, and that what is the aim is written ^{on} ~~in~~ the conscience of an objective man.

Don't ^{think} ~~think~~ now that I start to mix things up. I just bring in a variety of different kind of words, partly to intrigue you because I know it's already confusing and I would like you to become confused about your

ordinary life. I would like to tell you that many times, many times, you're very stupid, ~~that~~ you don't know because you're asleep and you don't wake up. You don't even dream that you ought to ~~wake~~ up. That is because you don't have a ~~conscience~~ ^A that a man does not have a conscience in ordinary life. ~~That~~ ^{P.T.} what he calls his ~~con-~~science is a little bit of rules laid down by some other people, not his own. ~~A~~ [#] ~~conscience~~ comes from a man's heart. It ~~does~~ not come from his solar plexus; it does not come from his behavior. It doesn't even come from his mind ~~x~~ because his mind cannot think, at the present time, ~~conscientiously~~. If a mind could be as it should be and, as one hopes every once in a while, that it will be ~~x~~ a real ~~con~~sciousness, it will function by giving light, but it still has to have an ability to know what is right and wrong in that ~~light~~ of the Lord; and for that I need a ~~conscience~~ to be able to weigh. A ~~conscience~~ is a scale. On one side it will go down to unconscious states and perdition. On the other side it will go down to the ~~g~~lory of God. This is how I measure a balance and a contentment. This is how I will wish to be--~~have~~ a balance between my ~~conscience~~ and ~~con~~sciousness, because when it is in balance they become equal. ~~A~~ And when they are equal, they have even equal rights, and then they understand each other as equality, fifty-fifty, become a ~~partnership~~. [#] What I want in my life, this is what I'm trying to tell you, ~~no~~ ^A

^{meH} / That you sit and think a little bit, / What is it
 you're doing? And if what you are doing is satisfying,
^{okay.} ~~Nothing~~ ~~Nothing~~ more to be said. But if there is really
 something that you feel you ought to continue to think
 about, don't close the door to that kind of a thought.
 Become earnest. Really ~~X~~ take hold of yourself within
 your little inner, inner chamber ~~X~~ where you can sit ~~X~~ and,
 if necessary, stew; but at least ~~X~~ where there is a chance ~~X~~
 that every once in a while you can see the truth. ^P You
 can have descriptions of Work galore ~~X~~, what you ought to
 do in order to reach, by means of a certain method, cer-
 tain states which will give you insight ~~X~~ which will enable
 you to develop, ultimately one hopes, a Soul ^A and using
 a stepping stone, what we call ^a Kerdjanian body, what is
 needed to understand impartiality or the moment of an ex-
 istence or the acceptance of an existence as it is by
 a process of becoming aware. ~~It~~ I don't want to use words
 like observation and so forth, but one has to have a
 word like ~~Conscience~~, because what is the judgment? I
 do whatever I can, always in connection, what is the ad-
 vantage for me to provide opportunities in which I can
 be ~~awake~~, ^{That's} that the only measure, that for ~~all~~ ~~X~~
 quite some time it's useful in the life of a man ~~X~~ / Because
 the advantage will be ~~X~~ that if I once have an Objective
 Morality which gives me a ~~Conscience~~, I can go down to
 Earth ~~X~~ and I can use it in ordinary affairs, because the
 light of eternity shines everywhere. It doesn't matter
 if it is outside, near God, or connected, or totally omni-
 present, or ~~is it~~ ^{is it} it is within myself ~~it's~~ ^{it's} all the same

as that kind of light. It is all the same when my ~~con-~~
science is written by the ~~hand~~ which at the same time
governs the ~~Universe~~. That, after all, is a very big
thing, and it is crazy, every once in a while to think
about it, because why is it that one wants to think that,
when one at the same time knows that one is not entitled,
not as yet, until one has ~~Worked~~, and if one has ~~Worked~~
that then there is a possibility of receiving that kind
of ~~I~~ I call it now ~~Grace~~, because that is for man on Earth
necessary. ~~Q~~ ~~X~~ He lives an unconscious existence even when
he doesn't dream. ~~A~~ and he accepts ~~A~~ accepts simply the way
it is as it is, never mind. His heart cannot speak
to him because his mind already has closed the door to
his feelings. But when ~~X~~ finally, within his own maturity ~~X~~
and with his suffering and what he has to go through,
that what is his ~~life~~ force never wishes to diminish.
That a man, when he wakes up in the morning can understand
that the day ~~X~~ today is not just a repetition of yesterday,
but that something else could take place now because it
is like new. That he looks that day for his own renaissance,
a renewal of a contract he makes with the Lord of Lords ~~X~~
~~So~~ that he then can live in accordance with certain rules
as made in Heaven, and that he will fulfill his responsi-
bility on Earth because he has a ~~Conscience~~ that he can
take with him wherever he goes ~~A~~ and which originally
came from the mountain Nebo, being brought down by Moses ~~Wise man~~,
but not because Moses was a ~~Wise man~~ ~~A~~ But not in the form

of a couple of tablets giving us instructions of the Ten Commandments which ^{no one} ~~on one~~ can keep, but in the form of giving one the opportunity that by means of work one can pay for one's own life.

All these kind of concepts, they probably are a little conflicting now, and if you want to read, read All AND EVERYTHING and you can get a little bit out of that, even as a starter. What you will get ~~x~~ and what you will have to get is your ~~life~~ when you see it, and if you can, that you accept yourself as you are ~~x~~ without quibbling about it, but just accepting it. But truthfully, that is, that ~~x~~ when one becomes aware of that what I am, that I'm not afraid of facing the fact that I am sometimes something I don't want to see. The truthfulness you will only find when that what ~~you~~ want to see is your ~~life~~ ~~x~~ and not the form. But that you have to see through ~~x~~ the form [^] so you cannot neglect it [^] but that that what you wish is that what makes you alive. That belongs to you ~~x~~ and that you will take and that can be kept by you ~~x~~ when your physical body is no longer capable of living any longer on Earth. ^Q I hope you understand a little bit. I hope you know that what we talked about is only a very small beginning. It might emphasize the necessity, as I said, of sitting quiet and considering yourself. Don't lose yourself in meditation because you don't know what to meditate about. You can't keep with God and meditate about Him. You can't even keep with your highest feelings and mind, and stay in meditation

for any length of time. One is an ordinary person in ordinary life on an ordinary Earth. There's nothing special ^{than} ~~and~~ only that you happen to be a livening, a lively, ^{an} ~~and~~ alive human being with responsibilities, as many as you dare to take; but when you take them, you are bound, and you will remain bound ~~x~~ until you have discharged them. When you want to grow up, you have to loosen yourself from the apron strings of Mother Nature. You have to get away from the fact that many times you want to bury your head in her apron, that you want to hide behind her skirt; ~~That~~ that you will find all kind of reasonings why Mother Nature was at fault, why your education and your own ~~Father~~ and ~~Mother~~ have done this and that to you; or that at the moment when you wanted rain, there was sunshine, and when you wanted sunshine, there was rain. And then ultimately you will blame God for that whatever you experience ~~until~~ ^{until} you find the truth that the world of God is not as yet in your world and that the disturbances in your own world are, for a long time, of your own making and the belief in that what you believe you are causes ~~you~~ much more trouble ~~than~~ than what reality would be able to give you as truth.

I will come back again sometime. We'll talk some more. It's not that I don't want to answer questions. ^{It is} ~~It's~~ so useless. You first have to know why you want to Work. If you have a motivation then there may be some questions, but when there is a motivation you will Work, And when you ~~W~~ ^{the} Work, you will find ^{the} answer to many questions which

at the present time you cannot solve. If you can have that kind of belief, if you think that you actually can ^{not} get somewhere by just ^Working, it would be wonderful if you really would make that attempt. But as long as you don't wish and as long as you don't make any attempt, I can assure you that the door towards eternity will remain closed.

~~Good~~ Good night.

Tape Ends

Transcribed: Jerry Whiting

Typed: Lucy O'Neal

Proofed: Lucy O'Neal ~~Harriet~~
 2nd proof: Roberta Benestein
 Bind Proof: Zenore Beach